

CALLIRHOE,
THE NYMPH
OF ABERDENE,
RESUSCITAT

BT

WILLIAM BARCLAY

*M. of Art, and Doctor of
Physicke.*

*What diseases may be cured by drinking of the Well
at Aberdene, and what is the true use thereof.*

1671





TO THE RIGHT

WORSHIPFULL Sr.

ROBERT KEITH of Benholme
Knight.

WILLIAM BARCLAY
DOCTOR OF PHYSICKE
wisheth health.

RIGHT Worshipfull, Demades,
an Orator of Athens was wont to
say to the people, that they neuer
treated of peace, but in their mour-
ning garments, when the enimie
had killed their principall kinsmen. So the peo-
ple of this Realme enter neuer in consideration
of their health, but when they are ouerthrowen
with diseases. I would haue your Worship to
shunne this blame, being so ciuill, so circumspect,
so carefull in all your other adoes: it were a blotte
to the worth of your many vertues, to neglect
the remembrance of your health, euen in the per-
fect possession of your health, that you may pre-
uent the battell of diseases, when you are in the
peaceable

peaceable prosperitie of welfare, To which effect
I offer hartily to your Worship my selfe, and this
Nymphe: my selfe to assist your iudicious under-
standing with such precepts of Physick, as I have
learned from the most expert practitioners of
Europe: This Nymphe to irrigate yeerely the
plants of good disposition, which I see flourish in
your naturall constitution. I hope you will ac-
cept of vs both: of me, for the loue of letters, which
I know you loue: and of the Nymphe, for the loue
of her native soyle, that is, the territorie of
Aberdene, which honoureth you so highly, and
which you loue and adorne by so many heroical
acts, and principally by your owne presence. In
this hope I continue

Your VVorships

most humble and most

affectionat seruitour

and Physician,

Barclay D^o

CALLIRHOE.

THE NYMPH
of ABERDENE resuscitat
by *William Barclay*, M. of
Art, and Doctor of Physicke.

HYPPOCRATES in his Booke, *De*
Aëre, Locis, & Aquis, sayeth, that
a Physician should at his arriuing
to any land where hee mindeth to
exercise his Arte, consider diligent-
ly the nature and situation of the soyle, the most
familiar and accustomed winds, the varietie and
weight of waters. Which lesson moued me at my
returning to *Scotland*, from thirtie yeeres peregrina-
tion, to enter in examination of these three
poynts, proponed by the most admirable H I P-
POCRATES: neither did I extend the eyes of my
contemplation towards the borders of this semi-
land, but I bordered the object of my inquisiti-
on, with the Water of *Taye* in the one side, and
with the dangerous goulfe of *Pighland Firth* in
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the other side. First then I diuided so much of the land as I choosed to consider, in High-land and Low-land : and I found the High-land to nourish strong, rude, cruell, long living, laborious, and lecherous men : and that by reason of their food : milke, cheese, butter, fleshes, oate bread, much exercise. (I wil remit the matter of *Aqua vita* to another place.) And as I mused on these Highland men, I remembred that in our historie of *Scotland* it is reported, that no diseases were knowne to this holy Iland in time of our fathers, but the Grauell, the Cold, which Physicians call *Catarrhus*. For prooffe of which was there neuer a man in *Strathspey* vexed with the Tertian ague, while the yeere 1613. yeeres : when that disease became in *Murray* and sundrie other parts of this Realme *epidemicall* or contagious. But leauing these High-land diseases to their impostors, and barbarous leeches, I returne to our low & ciuill parts: where the inhabitants being more delicately trained vp, as subject to greater diseases, the situation of the soyle being toward the North & lying open to the East : the ground which they labour, must be colde and moyst : the diseases of their bodies, *Catarrhes*, *Grauels*, *Diarrhæes*, *Guts*, *Colickes*, *Apoplexies*, *Paralyties*, & such like: and because the winds are boysterous and colde, the maladies of their minds are much worse then the diseases of their bodies, *Pride*, *Anger*, *Hatred*, *Enuie*, *Crueltie*, *Inhumanitie*, *Inconstancie*: neither

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will I procede farder in this matter, reseruing without flatterie the true cōmendation of *Aberdene*, whose inhabitants beyond the nature of their soyle, & in spight of *ÆOLVS* & all his winds, doe so ciuilize their burgh, with the continuall practise of vertue & learning, & so replenish their hearts with courteous behauiour, that if their soyle were not more barren and barbarous then their soules, euen a French man himselfe might judge *Aberdene* to be the *Lutetiola*, or litle *Paris* of this Septentrionall corner of North *Britanne*. The third thing which a Physician should consider, is the water, which within the limits that I haue chosen for to examine, is not so farre from the best waters of the world, as it is frō the worse. And in most parts of this North, it is wholsome and good, & needeth not to be ashamed to abide the triall of *HIPPOCRATES* rule. But leauing to treat more largely of this common suall vwater, I will lauell in my discourse, at the medicinall water which not only orneth the towne of *Aberdene*, but blesseth the territorie about it with a treasure of health, more worth thē the wealth of *CRÆVS*. I will not report the Antiquitie of such Physicke, neither shall I reckon the number of such famous fountaines as haue had vertue to cure innumerable diseases: but I will in few tearmes describe the nature and vertues of the Well which springeth at *Aberdene*. And before I enter to dye my lippes in that sacred liquour, I will make a sute to that

more sauoury water then the poetickall *Castalian* fountain: that as I wish all people to haunt & honour thy streams, so *Da secura tui, sit mihi sana suis.* and I being preserued by thy vertue from such diseases, as I am perswaded thou canst cure,

Tu fueris Musis Pegasus unda meis.

Thus hauing premitted my protestation to that *Aberdonian* Nymphe, I will beginne to reueile the secretes of her birth, and digge vnder that hill, that I may discouer the originall of her spring. I will set downe (that my discourse may carrie a method) the true nature of that water, howe to know if that water haue such specificke and magneticall vertues as I alledge: and what are the effects of that water: and lastly, in what maner that water should bee vsed and drunken. I lay then as a ground, that of all liquours, there is none more apt then water to receiue the qualities and vertues of any simple: for which cause the Physicians most ordinarily make their infusions and decoctions in water: the reason of this is, because water of it selfe is voyde of taste, and so much the more fit to receiue both the taste, and all other second qualities from all simples: yea, not onely second qualities, which are manifest and knowne by the senses, but also hidden and occult qualities, of which, some doe alter the taste: as the infusion of *Rheubarbe*: some doe not alter the taste, as the infusion of *Antimonium*, or the decoction of golde. Notwithstanding that
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water be a fitte subject to receiue the impressi-
of diuerse tastes, yet doth it not receiue so com-
modiously the diuersitie of odours : and in that
respect the perfumers doe not infuse their sweete
odoriferous drogges in water, but in oyle, which
we call *oleum Balaninum*, which oyle is as voyde it
selfe of all odours, as water is of sapours : this is
the reason also why the daintie, delicate & sawcie
victuallers or cookes in their restoring and Vene-
rian pasties put the roote called *Petatos*, which of
it selfe is tastelesse and vnsauourie to receiue the
temper and pickle of all the other spices & nou-
rishing aliments. Hauing then settled as a princi-
ple in Physicke that water is a comodious matter
to receiue the accidentall formes of all simples,
I conclude that this water of the Wel of *Aberdene*
hath receiued qualities & vertues frō such mine-
rals as it floweth thorow: which are Iron and Vi-
triol: for the effects do argue the mixtiō of these
two. In so much that I dare affirme this *Aberdomi-*
an Nympe to be sister Germane to the Well of
Forges in *Normandie*, and may well worke as many
worthy cures as it, if it were as wisely vsed, and as
frequently. There is no dogmaticke Physician
in *Europe*, which doth not allow the vse of Iron &
Vitriol in the cures of many diseases: so that Na-
ture her selfe in this water hauing intermin-
gled so prudently the qualities of these two
simples, it standeth with reason that this
water beeing embrued with the moſte
spiri-

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spirituall and subtile essence of both, shall worke powerfully the medicinall effects of both: which effects particularly and at large hereafter I shall declare. Now I will proceede, and shew that the conceat of nature is admirable, in joyning the Iron and Vitrioll, to bring furth one effect: seeing there is such matrimonie and copulation betweene the Iron & Vitriol, that there is no part of the world, where Vitriol grow but Iron is adherent. This secret was fully vnderstood by the ancient poetickall Philosophers, that coupled *Mars* in Matrimonie with *Venus*: for *Mars* signifieth Iron, *Venus* Vitrioll or Coppresse or Copper. The youngest of a thousand Alchymists can extract *Cuprum ex Calcantho*, & *ex Cupro Ferrum*: so that to returne to our purpose, this water hath all the spirituall vertue of Vitriol, and all the medicinall qualities of Iron, and all the insensible energie that proceedeth of the mixtion of both. This is the reason why this water hath no such force when it is caried, as it hath at the spring it selfe: because the vertue of it consisteth in a spirituall and occult qualitie, which eventeth and vanisheth by the cariage. I haue seene in *Paris*, water brought from the Well of *Spae*, that is two hundreth Scottish miles: but of none effect, no efficacie: onely to satisfy the languishing curiositie of some prodigall patients. Thus much concerning the first parte of my Discourse. Now I proceede to shew by what Arte wee shall knowe that

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that this water hath these qualities. For triall of which you shall take a litle of a nutgall, bruise it in pieces, and throwe it in a drinking glasse full of this water, and if it be the true water, it will become red, like clared wine: notwithstanding that a nutgall maketh all other liquour blacke, were it neuer so redde of it selfe: neither is there any moysture in the world, except it be endued with this vitriolicall vertue, that can draw scarlet colour out of a nutgall. Beside this essay there is another which consisteth in distilling of this water: for in the bottome of the Alembicke, there will remaine a matter vn-sauourie, sometime red, and sometime blacke. The third essay, is the quicke effect and speedie passing of this water, through such a long and crooked Labyrinth of wayes, which are betweene the stomach and the bladder, and that without any weight or tension in the Hypochondres, without any swelling or puffing vp of the body, which followeth the excesse of any other drinke in the worlde, yea were it wine.

The rest of my discourse shall specifie the effects of this water: and howe wee ought to vse our selues when we drinke of it: because it were a temerare and dangerous thing to any man to vse this water in abundance, not hauing his body prepared and disposed for the same: for hauing the body full of obstructions, the stomacke full of crudities, the mesentere full of thicke

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thicke slimie humours, the passages of the liuer ditted with indigest chyle, it were a rash and carelesse boldnesse to hazarde our health, seeing this water runneth through the channell of our veines, with such impetuositie that it carrieth with it, whatsoeuer cruditie it encountreth in the way.

— *Non alius per pinguia culta,*

In mare purpureum violentior influit amnis.

No water naturall or artificiall can passe more swiftly through mans body to the bladder, where the sea of all our humidities are collected, than doeth this vitriolicall liquour. But hereafter shall be declared by what meanes the patient shal dispose and prepare his body, that is, to craue aide and reliefe at the handes of this courteous and cristaline *Aberdonian* Nympe.

For better vnderstanding of the following discourse, I will premit two things. First, that there is no dis ease that chanceth to mans body, that can receiue any great detriment from the right vse of this water, except it be the diseases of the lights: because this water mooueth the cough, and increaseth the dolor to the pulmonickes.

Secondly, this water is a present and sureremedy against all obstructions, which are the mothers and authors of most part of our diseases. Nowe I call obstruction a ditting or stopping of any passage of the body, which obstruction commeth most ordinarily in the small veines of
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the mesentere and liuer, in the passages of the gall, in the vreters or passages of the bladder, in the veines which open towards the matrix or mother, through which ditted and obstructed wayes this water pierceth without any harme or detriment by a deterfiue and penetrant vertue, and taketh away the slimie, thicke, glewie, teugh matter, which sticketh to the banckes of the channels, while this water as another *Nilus* washeth away those corrupted excrements from this hidden interior *Egypt* of our bowels. This water worketh not with euery one after one sort: for if the matter be in the neires, the vreters or bladder, it expelleth the humours by vrines: if the cause of the disease be in the melt, in the mesentere or the liuer, this water worketh by the passage of the stoole: if the matter be in the matrix, the water worketh by the ordinarie purgation of that parte. And yet albeit this water be such a iusticiar, as executeth her sentence against the diseases of euery part, by banishing the materiall causes, through their owne passages, yet she disburdeneth the greatest parte of all the morbificke causes by the vrines. I haue scene sundrie men and women cured of great and tedious diseases by vomiting after the drinking of this water.

This Nympe beyond the custome of all her sexe, refresheth and augmenteth the wearie and dull spirits of any patient, she corroborateth and
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confirmeth a weake stomacke, she quickeneth a languishing appetite, shee helpeth digestion, shee pearceth through all obstructions, and cureth diseases that followe thereupon, as the Yallow, the pale colours, a skirre or hardnesse of the liuer or melt: she giueth health, principally to the genitall partes of the one and the other sexe, she is the *Panacea* for the stone in the neirs or bladder, and taketh away the hereditare disposition to that disease, by altering the naturall temperament of these partes, and cutting away the antecedent cause: it cureth also the vlcers of the neires and bladder, and healeth the carnositie which is engendred *in meatu urinario*. And there is no better remedie for the filthie and stinking *Gonorrhoea*, which vulgarly is called the chaudi-pisse, which is the ordinarie and sure rewarde of abusers of *Venus*: if the abundance of slipperie and tough phlegme impede a woman to conceaue, or being conceaued, cause her to preuent the right time of her birth, the discrete vse of this water wil assure her of better success. I haue cured sundrie of that seke in *France*, of a long, noysome and fearefull sicknesse, to which many of them are subject, (I knowe they vnderstand what I meane) by drinking of such water, and that both virgins, widowes, and married women.

This water hath a speciall vertue to helpe those which haue a naturall propension to the leprie or
Elephantiasis

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Elephantiasis, because it tempereth the roſting heat of the liuer, which burneth the blood. It doth much good to all cancrus and maligne vlcers. In this place I will examine and trie three doubts which may ariſe of the former diſcourſe.

First, whether or not can this water helpe thoſe any thing, which are oppreſt with a confirmed and conſolidate ſtone in the bladder: for anſwere to which queſtion, I ſay, that if a ſtone be of a middle bigneſſe, and conſolidated as hard as ſuch ſtones are wont to be, that neither this water, nor any other remedie inuented by the ingine of man can be able to diſſolue it, neither can the bladder reſiſt the violence and force of ſuch a medicament that can demolish ſo hard a ſtone, although it were conueyed to the bladder through the wand, which is the neereſt way. Neither could the ſtomacke digeſt or abide the ſtrength of any ſuch liquor or powder being taken at the mouth, in which reſpect the High-land impoſtor which is lately come to *Inverneſſe*, doeth bewray his own folly & madneſſe, to vaunt of himſelfe, and make a falſe rumor goe abroad, that he can diſſolue any ſtone in the bladder, were it neuer ſo great, neuer ſo hard, which if he could doe, hee were worthie to be ſtripped with many ſtripes, becauſe he looſeth ſo much time in *Inverneſſe*, and goeth not to ſome more politicke part, where hee might conquer Kindgomes, by that ſo rare & ſo profitable
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an arte. I sawe at *London* in the late Queene ELIZABETHS dayes an impostor hanged, because he auouched that hee was the sonne of God, and had sent his supposed prophets through the countrie, to vaunt of his comming. This Irlandish impostor doeth imitate that pseudochrist, and sendeth through the countrie, his prophets to abuse the people with a false rumor. I protest before God, I enuie not his estate, but I would wish that he could doe the thing that hee sayeth: but I cannot abide such abuse of that arte, wherein I haue spent many yeeres vnder the discipline of the most learned Physicians of *France*. Yet albeit this water cannot dissolue such a stone, it doeth much good to those that are vexed therewith: for it fortifieth the bladder, and washeth away the slime which is about the stone, the which slime maketh the stone greater then it is indeede, and riue the wound too much at the cutting.

The second question is, whether this water hath any vertue to cure the hydropisie or not. To which I answere, First that of all remedies this is the surest to preuent the dropisie, and to correct the disposition from whence the Dropisie proceedeth: which ordinarily is weaknes of the liuer, through exorbitant heate: I know that hydropisie floweth at times from a cold liuer also, but the most frequent cause is hote. Doctor MARTINE at *Paris*, one of the most learned men of *Europe*,

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not in Physicke onely, but in languages and all other sort of literature, finding himselfe inclined to hydropsie, postponing all other sort of medicament, hee tooke resolution to passe to the Well of *Forges*, not farre from *Rouvan* in *Normandie*, which Well is sister *Germane* to our *Nymph*, with hope to returne from thence in health, or then neuer to see *Paris* againe, and in this resolution he tooke leave from threscore of Physicians his colleagues, and went to *Forges* where he recovered his health, and liued many yeeres thereafter. I answere secondly, that a man beeing perfectly hydroped, his hydropsie being caused of an obstruction and hote intemperie of the liuer or melt: this water will cure him, or nothing els will cure him, because it correcteth the intemperie, it openeth the obstructions, and it voydeth water out of the bellie.

The third question is, whether this water hath any force to helpe those that are subiect to the *Arthritis* or generall or particular gout. For by this discourse it appeareth that this water openeth the passages, and giueth place to the serous and watrie humours, to goe to the joyntes and liths, where the gout is formed: for it is called the gout, because the watrie humours *guttatim cadunt in articulos*. I answere that this water openeth the passages of the mesentere, the liuer, the melt, the reines, but I thinke that it taketh no leasure in the body, to goe to the joynts, because

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it passeth so suddainely through the first and second region of the body, that it stayeth not to goe to the third region, and albeit it did goe, it fortifieth the wayes: for it hath not onely an opening force, but a roborating vertue also, and besides that, draweth water out of the joynts, rather then filleth them with water, and because a hote intemperie of the liuer, is the originall cause of *Arthritis*, this water curing that intemperie, it must of force cut away the spring of that disease.

At last now I thinke expedient to declare how the patients should behaue themselves towards this Nympe, to the effect they haue no just occasion to thinke euill, either of her or me: the meetest time to drinke of this water is, when the weather is hottest and driest, as it is in Iune, Iuly, and a parte of August, because then the water is lightest, and of easiest digestion, the superfluous vapours beeing drawen out of the earth by the heate of the sunne. Before wee enter to drinke of this medicinal water, it is meetest that our bodies bee prepared and purged by the aduise of some learned Physician, and when I say a learned Physician, I seclude barbarous apothecares, Highland leeches, impostors, and montbankes, Mercuriall medicines, that is to say, rubbers with quicke siluer, and all those which can giue no reason of their calling.

Amongst the *Lacedemonians* he was accounted
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the most gallant man that could steale most, providing that he were not apprehended *flagranti delicto*. In *Brittaine* hee is esteemed the best Physician, who killeth most, providing that hee bee not accused. But if there were such search heere as is in *France* or *Italie*, the people would be better served, and the King haue more subjects. I sawe a weighty matter pleaded before the court of Parliament at *Paris*. The historie was this, A Physician had prescribed to a noble man a certaine quantitie of *confectio Alchermes*, it chanceth that the patient died within a little space. This *confectio Alchermes* had coloured all the chyle in his stomacke like skarlet, which should be white. The Chirurgian which bowelled the man, alledged that the patient was poysoned, the Parents accused the Physician, so it went to the Barre. And at last both parties heard, and all alledgance ponderate and considered, the Physician was absolved, and the Chirurgian condemned as ignorant, and to pay a Fine, and to restore the Physician to his honour againe.

But returning to our purpose againe: Whosoever disposeth himselfe to drink of this water, his body must be prepared by the counsel & aduise of some learned Physician, by taking clysters & some purgatiue medicines: I will not here prescribe the formes, because I will not minister occasion to ignorant leeches to the abuse of mens health. In the meane space that they are drinking this

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water

water, it were meete to keepe a good dyet, and eate such meate as leaue no cruditie, and doeth resist melancholy: their drinke at their ordinarie may be white wine, moderately drunken, mixed with water, and not with the water of this Well, as sundrie doe to their owne hinder and prejudice: because this water vsed with their meate, helpeth to carrie the meate to the neares and bladder before it be perfectly digested. After dinner and supper it shall not be amisse to vse a digestive powder for to dissipate the winde, and close the stomacke.

Also it is sufficient to drinke euery day once of this water, and that in the morning some two or three houres after the rising of the sunne. As concerning the quantitie which ought to be drunken, it should be according to the disease and nature of euery one: at the beginning they should vse moderately, and euery day ascend while they arriue at the highest of that which they may drinke, neither hath it bene found, that the drinking of foure or fve pounds haue done any harme, albeit there be many men and women, that can not reach to that quantitie. Alwayes it is better to drinke longer and lesse, then to drinke a great quantitie in few dayes.

This is the summe of that which may be saide concerning the nature and vse of that water, neither will I wearie the Lector with any longer discourse, beseeching him onely to heare mee patiently

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patiently in few tearmes render thanks to God,
which for the benefite of our poore diseased
persons in this Ile hath reuealed this secrecie,
and that in such a parte, that the ingine of man
could not haue deuised it better: not in the
Higlands and Wildernesse, not in some countrie
beggerly village, as *Spae* and *Forges* are, but a-
mongst the most ciuile, and courteous, and cha-
ritable people of this Realme, where the poore
may bee assisted with almes, and with Physicians,
where the rich may be harboured, according to
their estates, and where all sort of ranckes may
haue fit companie, honest recreation, good ex-
ample, great pietie, and all kind of eases and
cominodities that any man or woman
can desire, Blessed and honou-
red be that Omnipotent
and beneficiall Father,
Author of all health,
and the first of all
Physicians.

FINIS.